VI
(8)

# CHRIST JESUS

THE TRUE

# MESSIAH,

DELINEATED

## In three Oeconomies

AGREED

## On all Sides.

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By *Israel Isaac*, formerly a Jew, but now a Christian.

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TO HIS

# GRACE

## CHRISTOPHER

DUKE OF

# Albemarl, &c.

## FELICITY.

*My Lord,*

THE end of this Book is only to shew how Jesus Christ our Saviour hath been represented in and before the Law. Whatsoever I did write in my weakness,

though it be not an Argument of my Scholarship, yet it is a Testimony of my Profession, I desire your Grace to accept of it, and effectually to shew you have no less Kindness for a poor Convert, than for him he is Converted to. I wish the Lord may bless your Grace, and endue you with all these Gifts as are beneficial to your Graces Felicity here, and hereafter. So I rest,

Your Graces

Most Obedient and most humble Servant

*ISRAEL ISAAC*

A Converted Jew.

# TO THE CHRISTIAN READER.

*ABove fifty Years I have lived in this World, but so much I was dazled by the dark Beams of Rabinical and Talmudical Principles, that I never thought to please and to satisfy my self more, as then when this Darling of Hypocrisy and Deceit courted my Conscience. I was an Enemy (though a hidden one) unto all them as professed Christ, thinking there could be no such thing in being as Christians do aver, viz. There should be two Natures in one Person, and that Divinity should degrade it self so far as to take into the Fellowship of its Characterized Essence, a poor Worm, and a Carcass as a Man is. But afterwards seeing these great Proofs of the Holy Ghost, as I have deposed in the ensuing Treatise; I have been convinced of my Error,*

*Error, and consequently resolved to Associate my self to the Holy Church of Christ, by the Administration of Baptism. Accordingly I was Baptized in St.* Martins *Church in the Fields, by the Right Reverend Father,* William *Lord Bishop of St.* Asaph. *Now my good and Noble Reader, I have three Children in the Country of* Bohemia, *where I was born, and there in the City of* Praga, *to whom I have several times sent, that they might come over in order to their Conversion; but neither they are able to come without Charges, nor I to supply them with Necessaries. Therefore I desire every Christians Assistance, that by these Means I may bear them in Christ; as I have bore them in the Flesh. The Lord perform this good Work, and let my Intentions come to pass. Farewel.*

Christ

# CHRIST JESUS,

IN THREE

# Oeconomies.

THAT there are but three Oeconomies wherein the Faithful as well as the outward Adherers to the Company of them, work out their Salvation; it is allowed not only by the Holy Scriptures, but by the Jewish Rabbies also. Witness Rabbi *Elihu*, who, as the Talmud teacheth us, in his Letters of עבודה זרה, plainly not without a set determination of time, as binding the same to the Days of the first Creation, and counting every Day for a thousand Years according to

Talmud in *Oxavoda Zora*.

that

Psal. 90. v. 4. that of *Moses*, (*For a thousand Years in thy Sight are as yesterday,*) professeth;

אלפים תהו שני אלפים תורה שיתא אלפי שתא הוי צלמא שני
שני אלפים ימית המשיח that is; The World is to continue six thousand Years; two thousand without Form, two thousand Law, two thousand the Days of Messias. This, Apostle *Paul* seems to Insinuate, when writing to the *Hebrews*, saith; God who at sundry times, and in divers manners, spoke in time past unto the Fathers by the Prophets; hath in these last Days spoken unto us by his Son, *&c.* He tells us first, that God at sundry times did speak to the Fathers. 2*ly.* In divers manners. 3*ly.* That in the last Days he spoke by his Son. Of the latter part we will Treat afterwards; But as to the first two branches, they are grafted in these two things, or Propositions, *viz.* That God spoke,

Heb. 1. v. 1, 2.

1. *At sundry times*; and 2*ly.* *In divers manners.*

These sundry Times, as well as divers Manners, have a relation to the two first Oeconomies, before the coming of the King Messias, consisting first

*In Emptiness*, 2*ly.* *In the Aaronical Administration.*

As to the first, 'tis called the Oeconomy of Emptiness, because it was void of all such Sacrifices as were either restricted to the Place, the Time, the Manner of Sacrificing, or else to the Persons performing that Religious duty. The first-born Sons, or Fathers Either, could Offer at any time

an

an Oblation, whether it was done as we can gueſs, in *Meſopotamia*, or on the Mountains of *Ararat*, or in the Land of *Moriah*, or yet in *Schechem*. Providence had not as yet tied *all the Circumſtances of Service* to the City of *Jeruſalem*, by reaſon that burnt Offering, whereof *Abraham* ſaith יהוה יראה which was repreſented only in Image by *Iſaac*, had not as yet that more ſubſtantial Shadow, which it was to have in the enſuing diverſity of Sacrifices; *Nor the performance of the Office to* the Tribe of *Levi*, as not yet exiſtent nor defiled with the Blood of *Hamor* and *Schechem*, and their City, for expiation of which, *it* was reſtricted to that Tribe, as well as the Scattering to *Simeon*'s, and the High-Prieſt was always to offer firſt for himſelf, as being bound to the performance of a doubled duty.

Gen. 4. v. 4. ib. c. 8. v 4. 20. ib. c. 22. ib. c. 33. Gen. 22. ib 34. ib. 49. Lev. 9.

Hence it proceeded that the King *Meſſiah* all this time did go under the notion only of זרע, according to that Promiſe of God after the fall of *Adam* in the Garden of *Eden*; I ſhall put an Enmity between thee and the Woman, between thy Seed and her Seed; and ſo every where elſe (until the Propheſie of *Jacob*.) He is called *the Seed*. For when *Cain* was curſed and become a Vagabond, as being rejected from the Preſence of God; *Eve* thinking the Promiſe of the bleſſed Seed was now at a Stake, was extremely glad when ſhe bare a Son, and called him *Seth*; for God, ſaith ſhe, hath appointed me another *Seed* inſtead of *Abel*, whom *Cain* Slew; whom ſhe formerly thought to be *the Man*. God himſelf in his Covenant with *Abraham* calls him *the Seed*; And in thy *Seed* ſhall all

Gen. 3. 15. Gen. 49. Gen. 4. 26. v. 1.

Gen. 22. 18. the Nations of the Earth be Bleſſed, according to the Interpretation of the Holy Apoſtle; *He* (that is God) *ſaith not*, and to Seeds, *as of many*; *but* Gal. 3. 16. *as of one*, and to thy Seed, *which is Chriſt*. Yea, the Jewiſh Rabbies themſelves (how appoſite let the Reader judge;) informeth us the Daughters of *Lot* did not commit a Sin in lying with their Father, by reaſon it was out of a good Intent, as namely Gen. 19. 31. 32. the obtaining of the promiſed Seed; *There is not a Man left in the Earth*, &c. *Come let us make our Father drink Wine, and we will lie with him, that we may preſerve* Seed *of our Father*. So that out of the Truth it ſelf, and the Gloſs of the Rabbies, it is evident the King Meſſiah was called זרע *the Seed*.

The reaſon of this was, becauſe the Church at that time was under the Diſpenſation of תהו *Emptineſs*. When the Meſſias was in a manner *in Semine & Radice* in the Root, and not grown up to that repreſentative Perfection as he had when typically Adumbrated. Neither was there ſuch a clear notion of his Deity under that Oeconomy, though Chriſt did appear ſeveral times in the ſhape of a Man, *in præludium ſuæ incarnationis* as an old Father *Auguſtinus.* ſaith, ſhewing that he was the *Seed*.

And as well as ſuch indefinite Notions were applied to the King Meſſias as to his Name, under this Diſpenſation, ſo there was no appointed time for the fulfilling of the Promiſes. *Moſes* ſpoke without a Period when he declared God's Promiſe. *The* Deut. 18. 15. *Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren, like unto me; unto*

*him*

*him you ſhall hearken.* Which place though ſome of the Talmudical Crew is apt to wreſt, yet the major part allows it is to be underſtood of the Meſſiah. Older then him, and the Father of all the Tribes of *Jacob*, ſpeaks indefinitely alſo in his Metaphorical laſt-Will, when he ſaith; *The Scepter ſhall not depart from Judah, nor the Lawgiver from between his Feet until Shiloh come.* Neither the one nor the other did determine when this *Star ſhould riſe out of* Jacob, but only utter'd it, as it were at Randum. Gen 49. 10. Numb. 24. 17.

Still they were not void of Faith, nor of Conſolation neither, for *he* Propheſied of Shiloh, *who* was the third of *Abraham*, whoſe Faith was imputed to him for Righteouſneſs, and who rejoyced to ſee the Day of this שלוה, and ſaw it and was glad, and doubtleſs being no leſs Faithful in all the Houſe of God then *Moſes* was, taught the ſame Principles his Poſterity, as he was indued withal, according to that Character as this ſame שלוח gives him. *For I know him* (Abraham) *that he will command his Children and his Houſehold after him, and they ſhall keep the way of the Lord, to do Juſtice and Judgment, that the Lord may bring upon* Abraham *that which he hath ſpoken of him.* Rom. 4. 3. Joh. 8. 56. Gen. 18. 19.

To conclude this Epocha, I muſt only add this, that all the time of this Adminiſtration there was no written Law, but only traditional, and as it were פה עד פה from Mouth to Mouth, whereunto the greateſt Expedients as can be named were, the longuevity of the Patriarch, the ſcarcity of the Faithful, and the frequency of Revelations.

Afterwards when the People of *Iſrael* could make up a competent common-Weal it pleaſed God to change his firſt way of guiding his Church, and to inſtall another kind of Diſpenſation, which is called either Aaronical, Levitical, or Moſaical, in reference either to the Adminiſtrators of the ſame, or the Mediator which was *Moſes*.

*And this is the Aaronical Adminiſtration; which by this* Elihu *and others is inveſted by the name of the Days of* תורה.

Thereby they underſtand the written Law as was penned by *Moſes* at the Command of the Almighty, wherein the way, the matter, the manner, the times, the place of Sacrificing were preſcribed and limited, the Perſons for the Service appointed, and the former Sacrament of Circumciſion cumulated with a Paſſeover (as a clearer Type of the future;) though to prevent the idleneſs of the ſtiffnecked People, and much inclined to Idolatry, there was added unto it a meer unſignificant *Yoke*, as the Act. 15. Apoſtle *Peter* doth term it, which conſiſted in theſe Impoſitions as concerned Meats, Ablutions, Abſtinence and the like. In this Adminiſtration, the People of *Iſrael*, had clearer and clearer Documents of the certain futurition of Meſſias the King, which did conſiſt in three things.

*Firſt*,

*First, In the multitude of Types.*

*Secondly, In a more ſignificant utterance of Titles in relation to his Nature and Condition: And*

*Thirdly, In a fixed determination of that time, when and why he was to come.*

We'l begin with the latter, and ſo by a retrograde way come to the former.

The Jews themſelves allow that *Daniel* in his 9*th.* Chapter, prophecies of Meſſiah the Prince, and there we find an expreſs determination of time in שבועים שבעים ſeventy Weeks, which being prophetical, ſignifieth ſeventy שמיטות *Weeks of Years*, that is ſeventy times ſeven. Dan. 9.

And if we intend to be Caballiſtical, wherein the Jewiſh Rabbies ground the excellency of their learning; we will find *Iſaiah* the Evangeliſtical Prophet, uſing a ſtrange and an irregular Orthography in a paſſage wherein he talks of the Meſſiah; לסרבה ſaith he, *of the Increaſe of his Government and Peace there ſhall be no end.* Where in the word לסרבה, *Mem* (ם) *Finalis* is in the midſt, a thing very ſtrange and unuſual, yea againſt all the Rules of any Grammer. Thence they might Enfer it included ſome Myſtery, and if ſo, it was only this, that it being a numerical Letter, denoting the number of 600, ſignified that this Meſſias the King ſhould appear in the World after ſix hundred Years from that Iſai. c. 9. 7.

that time, *Esaiah* began to Propheſie.

And as this legal Oeconomy had the advantage above the other, in that it had a certain knowledg of that time wherein the accompliſhment of the Promiſes was to be undoubtedly, ſo likewiſe their Joy could be no ways inferior to their Advantage, in that the People of *Iſrael* knew out of what Tribe this Meſſiah was to be born, yea out of what Family of that Tribe; *And there ſhall come forth a*
Eſai. 11. 12. *Rod out of the Stem of* Jeſſe, *and a Branch ſhall grow out of his Roots*, &c. *Upon the Throne of* David *and*
ib. c. 9. 7. *upon his Kingdom.* For whatſoever the preſent Rabbies commence of two Meſſia's, the one a Son of *Joſeph*, who was to ſuffer and to be ſlain, the other a Son of *David* who is to ſubdue all his Enemies, and to Rule; it hath been no ways known in the days of old, where with one accord all the Faithful expected but one Meſſias, even the Lion of the Tribe of *Judah.* Moreover the place of his Nativity was allotted by the Lord, and all this for their Sureties and Conſolations ſake; *But thou*
Mich. 5. 2. Bethlehem Ephratah, *though thou be but little amongſt the thouſands of* Juda, *yet out of thee ſhall he come forth unto me, that is to be the Ruler in* Iſrael, whoſe going forth, *&c.* And then leſt the place of the ſecond Temple ſhould be deſpiſed, and peo-
Ezr 12. 3. ple ſhould mourn at the continuation of the ſame, as they did cry at the building of it, the Lord pro-
Hag. 2. 7. miſeth that in this האחרון *laſt Temple* ſhould appear the King Meſſias who *was the deſire of all Nations*, according to the expoſition of their antient Rabbies, (though the modern dreams of a third one;)

one; ) and that by his appearance the Glory of *this laſt Temple*, ſhould be greater than that of the former. And as the time of his coming was known to the Faithful, ſo was likewiſe the end, clearer by a great deal, than under the diſpenſation of *Emptineſs*, *where* the King Meſſiah was propoſed as a Conſolator, but *here* he is propoſed as a Sufferer and an *Expiator* as we may at large learn out of the known place of *Iſaiah* 53. King David a Prophet and a Type of Chriſt ſpeaks to the ſame purpoſe, before the birth of *Iſaiah*; Dogs have compaſſed me about, the Aſſembly of the wicked have incloſed me, כארו ידי ורגלי, they pierced my Hands and my Feet, ſhewing what an end the Meſſiah ſhould have, and how he was to ſuffer. And though the modern Jews would elude this Argument, as being applyable to none but the Meſſiah, by reaſon David was never handled at that rate, by expounding this Word כארו thus; *as a Lyon*; and for this ſame purpoſe *Athias* his edition hath left out the Marginal, yet this ſame Marginal *Maſorah* adored by all the Jews hath expreſly קארו in all other Editions beſides, that I may paſs by the Obſervation of ſome skilled in the *Arabick* Tongue, who profeſs and defend this Word כארי to have the ſame ſignification with קארי, and ſheweth it was mutuated from that Language, as the Chaldaick in *Esdra* and *Daniel*, or this ſame Arabick and Syriack in the Book of *Job*. And then what Sence ſhould there be in theſe Words, *as a Lyon my Hands and Feet* if this כארי ſhould be admitted to ſignify *as a Lyon*. So that it needs muſt be a ſurreptitious

Gen. 49.

Iſa. 53.

Pſal. 22. 16.

word

word by the *Incuria* or careleſneſs of the Tranſcribers, which *Maſorah* reſtored to its own proper Sence, or elſe the Arabick Word muſt be admitted of. Eſpecially ſince the Prophet *Zachariah* propheſying of the Meſſiah, ſeems to put a kind of a Gloſs upon theſe Words of *David*, and maketh an expreſs mention of Wounds in the Hands of the promiſed *Expiator*; And one ſhall ſay unto him, Zach. 13. 6. what are theſe Wounds בין ידיך in thy Hands? Then he ſhall anſwer. Thoſe with which I was wounded in the Houſe of my Friends.

So that the end of the coming of Meſſiah the King, which was clearly foreſhown in this ſecond Oeconomie, did not conſiſt in any reſtauration of the People of Iſrael to their own Poſſeſſions, nor in the ſubduing of the Heathens, (as our goodly modern Jews do imagine;) that this wicked Generation may reign over them, but in the Expiation of their and other Nations Sins, if they ſhould believe in that Saviour, and in that Prophet which God was to ſend. For the Wall of Partition was to Zach. 14. 9. be broke off, and the Lord ſhould be King over all the Earth, there was to be no diſtinction betwixt a Heathen and a Jew, for all the Earth was to be the People of the Lord, and in theſe Days Jehova *was to be one, and his Name one.* Theſe Diviſions of Gods, and of many ſorts of Gods were to ceaſe, and every one was to adore the God of Iſrael, in and by the name, or as *David* ſaith by the kiſſing of his Son, leſt they ſhould periſh from the way of Pſal. 2. 12. Salvation, and be deprived of that Bleſs as is proper to them as puts their Truſt in the *Lord's Anoint-*

*ed.*

*ed.* Yea the Nations were in a manner to be intruded into the Assembly of the Righteous; The People that walked in Darkness, have seen a great Light: *They that dwell in the Land of the Shadow of Death, upon them hath the Light shined,* but what was this Light? it followeth, *unto us is a Child born, &c.* In short the *Wolf and the Lamb,* the Heathen and the Jew should feed together on these green Pastures as are placed by the side of the still Waters. There was to be no noise there about Circumcised and uncircumcised, all was to be in quietness and Peace, and the living Church was as that of *Solomon*'s (a Type of Christ) to be built up, without Hammer and Iron.

Esai. 9. 2. verse 6. Esa. 65. 25. Psal. 23. 2.

Thus the end of the coming of Messiah the King was consequently to change the Nature of the former Covenant, which first was made, but only with the Tribes of *Israel* according to what *David* saith, *He sheweth his Word unto* Jacob, *his Statutes and his Judgments unto* Israel, *he hath not dealt so with any Nation, and therefore they do not know his Judgments.* These Judgments were delivered by *Moses* as a Mediator of the Covenant of Law: But the Mediator of a better Covenant was (as I said formerly) to break off the Wall of Partition, and be a Light to the Gentiles also, and learn them the *Judgments* of the Lord according to God's own Proclamation; Behold my Servant whom I uphold, my Elect in whom my Soul delighteth; I have put my Spirit upon him; he shall bring forth משפט לגוים (that same word as *David* uses in the place quoted immediately before,) *Judgment* unto the Gentiles;

Psal. 147. 19. 20.

Esai. 42. 1.

verſe 6. tiles: and ſomewhat lower; *I the Lord have called thee in Righteouſneſs, and will hold thy hand, and will keep thee, and give thee for a* Covenant *of the People, for a Light of the Gentiles.* God in the adminiſtration of this Moſaick Oeconomy, ſeeing the greateſt part of the World was gone after the worſhip of Idols, began (in a manner) to be more jealous of his Honour, and therefore aſſures the People that he would not concenter his divine Worſhip within the Limits of *Canaan*, but ſpread it over all
verſe 7. the Earth, and ſend his *Elect* to open the Eyes of the blind Gentiles, and to make them partakers of the Covenant of Grace, and draw them nearer to his gracious Preſence, & to the Worſhipping of his own Name, as one may plainly ſee it, by the context of the words in the quoted place, and by the jealous Expreſſion the Lord uſeth there, when he ſaith;
verſe 8. *I am* יהוה (a word of Grace, and a Name whereby God ſignes and gives a being to his Promiſes.)
Exod. 6.3. *The Lord, that is my Name, and my Glory will I not give to another, neither my Praiſe to graven I-*
Eſa. 42.9. *mages.* The former things were come to paſs, all things now were to be new, theſe that were *Loammi*, ſhould now be his People, and theſe as were *Loruchama* ſhould obtain Mercy and Righteouſneſs, they ſhould not run after other Gods; yea God himſelf ſhould guide them ſo, as not to permit his Elect ſhould go aſtray; *My Glory will I not give to another.*

This leads us to the conſideration of the ſecond change of that Moſaical Covenant. Which Change conſiſts in this, that as well as the extent of it,

(whereof

( whereof we ſpoke but now ) ſhould be unlimited, ſo the Levitical Law, yea the whole Moſaical Diſpenſation ſhould be aboliſhed, and a new Covenant ſhould be ſubſtituted, the Benefit whereof ſhould be a more diſtinct and general knowledg of God, which is contained in the Knowledg of the true Meſſiah; This is the eternal Life, that they may know thee, the only true God, and him whom thou haſt ſent משיח ישוע Chriſt (or Meſſias) Jeſus. Of this change of the Covenant, the Lord himſelf ſpeaketh thus; *Behold the Day's come ſaith the Lord, that I will make a* ברית חדשה *a new Covenant with the Houſe of* Iſrael, *and with the Houſe of* Judah. לא כברית *Not according to the Covenant that I made with their Fathers in the day that I took them by the hand, to bring them out of the Land of* Egypt *( which my Covenant they broke, although I was a Husband unto them, ſaith the Lord. ) But this ſhall be the Covenant that I will make with the Houſe of* Iſrael; *after thoſe Days ſaith the Lord, I will put my Law in their inward parts, and write it in their Hearts, and will be their God, and they ſhall be my People.* The Jews indeed, for to palliate their ſtiffneckedneſs, tell us theſe words are to be underſtood of the renewing the old Covenant, rather than the erecting of a new one. But any Man of Senſe or Reaſon, may plainly ſee there is contained in theſe words a manifeſt Oppoſition betwixt the *New* and the *Old* one, as well in words, as in effects, toucht a little higher, yea *Daniel* plainly tells us the Levitical Adminiſtration ſhould be aboliſhed; *He ſhall cauſe the Sacrifice and the Oblation to ceaſe*; in ſtead whereof, from the

Joh. 17. 3.

Jer 31. 31, 32, 33.

Dan. 9. 26.

 riſing

rising of the Sun, even unto the going down of the
Mich. 1. 10. same, the Name of the Lord should be great among the Gentiles, and in every place Incense should be offered unto his Name, and a pure Offering: For his Name should be great among the Heathen, saith the Lord of Hosts. Let the Jews therefore pretend what they will, the Mosaick Law was to be abolished in all its Ranks, as belonged to the Root of Positivity, notwithstanding (which the Jews insist upon very much,) It is said it should last לעולם; by reason this Word doth not signifie an absolute Eternity, but a kind of a long Duration, as in the case of that Servant who was bound until
Exo. 21. 6 the Jubile, which was at the end of every 50 years, it is said he should serve לעולם, for ever, but not לעולמי עולמים for ever and ever.

To shew this more plainly, i'le shortly run over the most weighty Points the Jews use to object in defence of the Perpetuity of their Mosaical Law.

The Sacrifices they say were to be for ever, but we shewed the contrary but just now, by the express words of the holy Scripture. Besides if the Sacrifices were tyed only to the Family of *Aaron*, and none besides could administer the same Unpunished, as it is evident by many Examples of the holy Writ, and if they were tied only to the
Psal. 110. Altar of *Jerusalem*, God not accepting that Worship on the high places, though the Offerers intended to terminate the same in him; how can it be then, if in case they were to be for ever, that in the Word of God, is promised a King, who

should

ſhould be a Ruler over the Univerſe, and having made a beginning from *Sion*, ſhould ſubdue all the World, being at once a King and a Prieſt for ever, and that after the order of *Melchiſedeck*, which hath no affinity with that of *Aaron*; and both of them could not ſtand? how could it ſtand together with Truth which *Iſaiah* doth propheſie? *In that day ſhall there be an Altar to the Lord in the midſt of the Land of* Egypt, *and a Pillar at the border thereof to the Lord.* Yea Prieſts and Levits were to be taken of the Heathens, which was an Abomination in the Eyes of the Lord during and after the Kingdom of *Jeroboam.* Iſai. 19. 19. *ib.* 66. 21. 2 Cron. 13. 9.

So that it is evident the Sacrifices ſhould ceaſe, as God did effectually ſhew the ſame when he cauſed the Jews to be the ſpace of this 1600 years without a Temple, without an Altar, without the right diſtinction and knowledg of Tribes, whereby they might know which of them might lawfully Sacrifice, and ſubſtituted a Temple of the Holy Ghoſt, and every faithful Chriſtian he made a Prieſt, his good Works or as the Apoſtle *Paul* ſaith, *his reaſonable Service* a Sacrifice, according to what he profeſſed by the Prophet; *I deſired Mercy and not Sacrifice, and the knowledg of God more then burnt Offerings*; and at another, *I have ſhewed thee O Man what is good, and what doth the Lord require of thee; To do juſtly, and to love Mercy, and to walk humbly with thy God.* Rom. 12. 1. Oſe. 6. 6. Mic. 6. 8.

Then they object the morality of the Sabbath, the perpetual duration of Circumciſion, the exact forbidding of Meats, *&c.* But of all theſe we will

ſpeak

ſpeak when we come to the handling of the third Oeconomy, which is under the King Meſſias, and then diſcharge our Promiſe.

Now as this promiſed Meſſiah was more clearly manifeſted to the Jews by the declaration of the prefixed time and the end of his coming, ſo his Titles were more ſignificant under this, than under the former Diſpenſation. Theſe were touching his Nature and Condition.

In the Oeconomy of Emptineſs, he was called, until the diviſion of Tribes, צמח or (as we formerly ſaid,) *the Seed*, but here, as if he had grown
Eſai. 11.2. ſomewhat up, he is called a *Branch* and a *Rod*, he is
ib. 9. 6. called a *Child*; Unto us *a Child is born*, yea, he is called an איש a *Man*; How long wilt thou go about, O thou back-ſliding Daughter? *For the Lord*
Jer. 31.22. *hath created a new thing in the Earth*; *A Woman ſhall compaſs* a Man.

And leſt the People of *Iſrael* ſhould want the right knowledg of this Branche's Nature, and Conſtitution, the Lord is pleaſed to explain the ſame o-
Jer. 23. 5, 6. penly unto them, by the aforeſaid Prophet; *Behold the Day's come, ſaith the Lord, that I will raiſe unto* David *a righteous* Branch, *and a King ſhall Reign and proſper, and ſhall execute Judgment and Juſtice in the Earth*; *In his days* Juda *ſhall be ſaved, and* Iſrael *ſhall dwell ſafely, and that is his Name, whereby he ſhall be called* יהוה צדקנו The LORD OUR RIGHTEOUSNESS. Which for a further Confirmation God reiterates by the ſame Prophet. *Chap.* 33. *verſ.* 16.

Wherein both his Nature and his Offices are plainly Delineated. And

And first as to his Nature, he is first called a Branch, a Branch of Righteousness, and a Branch of *David*, whereby his humane Nature is denoted. 2*ly*. He is called יהוה *the Lord God*, whereby his Divine Nature is to be understood. So that hence they could easily infer that the King Messias was to be God and Man.

This same was very often confirmed to the Faithful by other Scriptures.

His manhood they could not doubt of by reason he is called the Seed of a Woman, a Child, a born Child, proceeding from the Loins of *Abraham* in general, out of the Tribe of *Juda* in particular, and more especially out of the House of *David*.

His Divinity also could not but be manifest by reason of these Names and Epithets as are attributed unto him, which are proper to none but God.

For here he is called יהוה Jehova, a Name denoting the proper Divine Essence, and signifying as much as an *Essentiator*, it being as the Cabalists say מקור the Vein and Sourse of all sacred and divine Names. Moreover they call this Name שם העצם *a proper Name*, whereas others are called כנויים *Surnames*, and can be attributed to a thing which is Prophane, as אלוהים may signifie Idols or Judges, אדני *Adonai* written defectively, may signifie any Lords, but *Jehova* cannot be allowed to any besides the Divine Essence it self.

*Isaiah* the Evangelist of that time, by the inspiration of the Almighty, calls him אבי עד אל גבור *the mighty God*, *the everlasting Father*, and *Micha* confirming Isa. 9. 6.

confirming the ſame, and conſolating by a way of Proſopopœia *Bethlehem* of *Ephratah*, tells of this מושל *Ruler* which was the Meſſiah, that his goings forth ſhould be מקדם מימי עולם from old, from the
Mich. 5. 2. days of Eternity.

Theſe Epithets can not be attributed to any one beſides to him, who as well hath a being of himſelf, as he giveth a being to others, and cannot be compaſſed by any Circumſtance of time, but only by Eternity, and this likewiſe is ſuch, becauſe of his incomprehenſible Duration, which hath no Periods, but a kind of a Coexiſtency to them all, ſince they were concreated to the things framed by the Hand of the Almighty, not unlike to a Dyal which not changing its place, caſts a Shadow to all the Hours of the Day.

Moreover that infinite work of Redemption, (Infinite I call it, by reaſon it hath no terms of Comprehenſion, though apprehend it we may) required this Theanthropy, for none beſides עמנואל
Heb. 2. 16. Immanuel, that is *God with us*, or as the Apoſtle ſaith, *he that took on him the Seed of* Abraham, was able to expiate that Guilt, wherein the Nature of Man was involved by the Fall of *Adam*. There was a great Gulf fixed betwixt God and Man, the contiguity and rejoyning whereof could not be performed but by him, who partaked of both the Natures.

Secondly. As to his Offices, we do find them here alſo. The Faithful under this Diſpenſation
Zach. 9. 9. knew well, Meſſias was to be a King according to that of the Prophet; *Behold thy King cometh unto thee*

thee &c. They knew he was to be a Prophet; *a Prophet shall God raise like unto me* saith *Moses*, Deut. 18. speaking of Messiah: they knew he was to be a Priest; *Thou art a Priest for ever, after the Order of* Melchisedek; Yea that it should not be doubted this צמח was righteous Branch should bear all these Offices, the Lord expresly tells his People of it by *Zachariah*; Thus speaketh the Lord of Hosts, saying; *Behold the Man whose Name is the* BRANCH, *&c. He shall be the Glory, and shall* Sit and Rule upon his Throne, *and he shall be* a Priest *upon his Throne*, and the Council of Peace *shall be between them both.* Here he is proposed as Ruler or a King, as a Priest, and as a Councellor of Peace, or a Prophet. All this is shortly comprehended in this Word RIGHTEOUSNESS, which is the Epithet as is added to the Name צמח. Psal. 110. 4. Zach. 6. 12, 13.

First under this word of RIGHTEOUSNESS is comprehended the Kingly Office; This *Branch* shall execute Judgment and *Righteousness* saith the Lord, which to be a part of the Royal Office, is to be seen at the same Prophets; (the best glossator of his Words:) *A King shall Reign and Prosper, and shall execute Judgment and Justice, &c.* Then *Juda* should be saved from the Incursions of Sathan, and *Israel* should dwell safely, not being subject to go astray from that Scepter whereby he was to be ruled, and was subject to. Jer. 33. 15. ib. 23. 5, 6.

Secondly. The prophetical Office also is here comprehended, which properly consists in the teaching and fulfilling of the Commandments of God: hence Christ himself, *Suffer it to be so now, for thus* Mat. 3. 15.

*it becometh us to fulfil all* Righteousness. Considered as such, he was to open the Eyes of the Blind, to lead People into the Pathes of Salvation; or as it is in *Job*, to instruct many, to strengthen the weak
Job. 4. 3, 4. Hands and feeble Knees.

Thirdly. Herein is specified the *Priestly* Office also, which consists in offering up his own Soul for Sin, which he, by a way of a Covenant made between him and his Father, took upon himself, promising to satisfie for it; nor could he be called *Righteous* before he had given his Soul a Ransom; and then he was to see the Travel of his Soul and was to be satisfied, and being proclaimed Righteous, impart to others his Merits purchased by his sufferings; *By his Knowledg* saith the Lord, *shall my*
Isai. 53. 11. Righteous *Servant justify many, for he shall bear their Iniquities.*

And this as well as the rest of his Offices were clearly shadowed by the multitude of Types, we spoke of before. The Ark of the Covenant signified nothing but the King Messiah, for as that had in it self the Tables of the Law, the Manna, and the Rod of *Aaron*, so the fulness of Godhead, the Springs of living Waters, and the Blossom of Salvation was to be in Messiah the King, who was to be the Heavenly Manna, which signified the Prophetical Of-
Exod. 37. 1. &c. fice. Upon this Ark there was a Propitiatory or a Mercy-Seat, (which denoted the Priestly Office) as covering with Mercy the Transgressions of *Israel*, and as hiding in a manner that Law which was their accuser, and smothering that *Malediction* that hung
Deut. 27. over them, as could not fulfil it. *Cursed is every one,*

&c.

&c. Hence Messiah is said to have *redeemed us from the Curse of the Law, being made a Curse for us.* Both these Offices typified by the Ark, were surrounded by *a Crown of Gold*, denoting the royal Office of the future Messiah. All these were really Types; but if we would use some Allegories (as here we are forced, because of the Curious) we should tell that the four Rings which were at the four Corners of the Ark, did denote the four last things, *viz.* Death, Judgment, Hell, and Heaven, which the People could either reign over by the bearing up of the Ark (which was Christ) with the two Staves of Shittim-wood, that is *Faith and Repentance*, or else be subdued by them, without the bearing up of him. For Heaven can be a Curse as well as the rest; Or else as *Hierom* saith; it did denote the four Evangelists, who by the unmovable Staves of Perseverance were supported. *Ecclesia, quatuor Flumina, Paradisi instar eructans, quatuor annulos & angulos habet, per quos quasi arca testamenti & custos legis Domini, lignis immobilibus vehitur.* The Church, disburdening four Rivers not unlike to the Paradice, hath four Corners and Rings, by which it is conveyed or lifted up as an Ark of the Covenant, by the immovable Staves.

Gal 3. 13.

Deut. 28. 23.

*Ad Eusseb. in quat. Evang.*

Then יתומים ואורים Urim and Thummim, signifying Light and Rectitude, denoted the Prophetical Office of the Messiah, who was to be Light unto the Gentiles, and to do Justice upon Earth.

Exod. 28. 30.

The scape-Gote was likewise a Type of the Priest Messiah. He having all the Transgressions of the People of *Israel*, was to be sent away into *the Wil-*

Levit. 16. 21.

derneſs, which denoted nothing elſe but the future Meſſiah, who was to ſuffer for our Sins, and to bear our Tranſgreſſions, in thoſe days when the Revolution of our Souls Diſpenſation ſhould again become in a manner (as the quoted Rabbi *Elihu* ſaith) a *Wilderneſs*. He was to bear the Guilt as well as the Puniſhment, for to free them of it, as lay under them both, by their Tranſgreſſions.

So that hence we may clearly ſee, how both the Oeconomies, that is of תוהו *Emptineſs* and תורה Moſaick, did tend to nothing elſe, beſides to the adumbration and typifying of Meſſiah, who is a King, a Prophet, and a Prieſt, in Nature God and Man, yet one Perſon without either Diviſion or Confuſion of Attributes.

We may ſee alſo that the prefixed time of his coming is long ſince paſt, and that conſequently he is come, or elſe Gods Predictions and Determination muſt be falſe, who nevertheleſs is a God of Truth and Righteouſneſs.

So that by the Conſideration of this ſame, I who have formerly been a Jew, have been brought over to Chriſt and to his Oeconomy, and as having fought a good Battle againſt Fleſh and Satan, have been Baptiſed by the Name of *Iſrael*, in exchange of *Jacob*, whereby I was called formerly.

Now this Oeconomy of the true Meſſias, in whom I believe, did begin at the end of the Seventy Weeks. This is the laſt Oeconomy of the Days of the Meſſiah, who according to that concentration of all the Prophecies as are about him, can be none elſe, but Jeſus of *Nazareth*,

in

in whom the Christians believe. For his coming doth exactly agree with the time allotted in the forementioned Prophecie. From the Captivity of *Babylon* unto the Destruction of the second Temple, are just seventy *Weeks of Years*, the Captivity lasted 70 Years, and the second Temple 420, which makes up just 490.

The Natures both Humane and Divine were apparent in him; As to the Humane 'tis known, he was born, did grow, was crucified, dead, and buried, besides many other Symptoms he was subject to, as a Man, having taken upon him the Seed of *Abraham*. His Deity was apparent by his Miracles, by his Resurrection performed by his own Power. All which I could prove at large if it were not an Argument sufficiently known by all, and as well managed as any Truth possible.

Enough it is for me, and for the satisfaction of my Conscience that I do acknowledg this Oeconomy, to be *in esse*, and seeing all these things, as ever were foretold by the Prophets, were fulfilled in Jesus of *Nazareth*, him I confess to be the true Messiah and Saviour.

This Oeconomy, by our more nominated Rabbi *Elihu* is called as the first, a *Wilderness*, because the difference of all these Mosaical Rites should cease, and the liberty of Christians (which now is used) Succeed in its place. Here the diversity of Meats was to be void according to the determination of Christ, generally proposed, not that goeth into a man defileth him, but that comes out of him. For *Noah* and his Posterity had no limitation in Gen 9.24.

Meats,

Meats, Blood only excepted, or rather as ſome do interpret quick and bloody things, ſuch as the barbarous *Tartars* uſe to this very day. Yea in the very Law it ſelf, it appears theſe Prohibitions of Meats to have been poſitive and changeable; for a thing that died of it ſelf, did not defile a Gentile or a Stranger, whereas it defiled a Jew. And the very Rabbies themſelves generally agree the diſtinction of Meats ſhould ceaſe in the times of Meſſiah, and Swines Fleſh ſhould be as pure as the reſt. Some of them after their Caballiſtical Faſhion prove the ſame out of the Name of the Hag, which in the Hebrew is חזיר, which is derived from חזר which ſignifies to return, only becauſe its end is to return, that is to be as lawfully uſed as before. And ſurely (as a learned Man ſaith) when God intended to gather one People out of many, it was more agreeable to Reaſon, he ſhould make the Liberty rather than the Servitude common in ſuch matters.

Deut. 14. 21.

Circumciſion likewiſe was not to be a perpetual Commandment, by reaſon that ſame belonged to the Moſaick Law, which (as we ſhortly proved) was to be aboliſhed. For it was a kind of a Prologue of that Covenant, the Lord did publiſh by *Moſes*. For ſo ſaid *the Lord; And I will eſtabliſh my Covenant between me and thee*, &c. *Therefore thou ſhalt keep my Covenant, thou and thy Seed after thee in thy Generations. This is my Covenant; Every Man-Child among you ſhall be Circumciſed.* Yea 'tis manifeſt enough out of the Writings of the Prophets, that by this carnal Circumciſion, was ſignified a more excellent way of taking away our Foreskin;

Gen. 17. 7, 8, 9.

Foreskin; namely the Circumcision of our Hearts, whereunto tends all the Commandments of our Saviour. And that this Circumcision was not to be perpetual or absolutely necessary, is evident by that *Abraham* pleased God before his Circumcision, and all the Travels of the Hebrews over the Fields of *Arabia* were void of it; That I may omit that some Christians are of Opinion this same Circumcision may be used amongst Christians as descended from the Jews, but not to be imposed upon them which have never been under that Covenant.

As to the Sabbath it is either a Commandment totally Ceremonial and Positive, yea a special Sign betwixt God and *Israel*, or else it is moral as to the seventh day in the Week, and ceremonial as to the strictness of Observation, and the precisity of a day. Hence the most learned amongst the Rabbies make a distinction betwixt the Commandment of *Remembrance* (in relation to the Sabbath) and the Commandment of *Observation*, which consisted in the exact abstinence from all work, whereas the other consisted only in religious Remembrance of the Worlds creation. Exod. 31. 13, 16. Exod. 20. 8. Exod. 31. 31.

Having clear'd this point, I have nothing else to say, but that by all the Prophecies, and the Fulfillings of the same, I have been convinced of the coming of the Messiah the King, and that Jesus Christ was the same, who was Crucified, sold for thirty Pieces, betrayed by his own Friend, pierced, dead, buried, and rose again. The Lord confirm me in this Faith, by which I hope to be saved, for the Merits of my Saviour Christ Jesus, *Amen*.

*F I N I S.*